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1398/2

The second Century OF GOOD THOUGHTS In Bad TIMES.

Consisting of:
- Personall Meditations.
- Scripture Observations.
- Meditations on the Times.
- Meditations on all kind of Prayers.
- Occationall Meditations.

By THO. FULLER. B. D.

LONDON,
Printed by W. W. for John Williams at the Crown in St Pauls Churchyard. 1647.

1057

GOOD THOUGHTS IN BAD TIMES,

Consisting of

Personall Meditations.
Scripture Observations.
Hystoricall Applications.
Mixt Contemplations.

By THOMAS FULLER,
B. D. late of *Sidney* Coll.
in *Cambridge.*

Psal. 4. 4.

Commune with your hearts in your Chamber, and be still.

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Dr. D. WILLIAMS'S LIBRARY
RED CROSS STREET
LONDON.

TO
THE RIGHT
HONOURABLE
THE LADY
DALKEITH,
LADY GOVERNESSE TO HER
HIGHNESSE
THE
PRINCESSE
HENRIETTA.

Madam,

IT *is unsafe, in these dangerous*

dayes, for any to go abroad, without a Convoy, or at the leaſt a Paſſe: My Book hath both, in being dedicated to your Honour. The Apoſtle * ſaith, VVho planteth a Vineyard & eateth not of the Fruit thereof? I am one of your Ho-

1 Cor. 7.

nours

nours planting, and could heartily wiſh, that the fruit I bring forth, were worthy to be taſted by your juditious Palate. However, accept theſe grapes, if not for their Goodneſſe, for their Novelty: Though not ſweeteſt relliſht, they are ſooneſt

ripe, being the First
Fruits of Exeter
Presse, presented
unto you. And if
ever my Ingrati-
tude should forget
my Obligations to
your Honour, these
Black Lines will
turn Red, and blush
his unworthiness
that wrot them. I
this Pamphlet you
L

Ladyſhippe ſhall Praiſe, whatſoever you are pleaſed but to Pardon. But I am Tedious, for your Honour can ſpare no more minutes from looking on a better Book, Her Infant Highneſſe, *committed to your Charge. Was ever more hope of worth*

worth in a leſſe Volume? But O! how excellently will the ſame, in due time, be ſet forth, ſeeing the Paper is ſo pure, and your Ladiſhip the Overſeer to Correct the Preſſe. The Continuance and encreaſe of whoſe happineſſe here, and

and hereafter is desired in his daily Devotions, who reſteth

Your Honours in all
Chriſtian Service

THO. FVLLER.

PERSONALL Meditations.

I

LORD,

HOw neer was I to danger, yet escaped? I was upon the Brink of the Brink of it, yet fell not in; they are well kept who are kept by thee. Excellent Archer! Thou

did'ſt hit thy Mark in miſſing it, as meaning to fright, not hurt me. Let me not now be ſuch a Fool, as to pay my thanks to blind Fortune for a favour, which the eye of Providence hath beſtowed upon me. Rather let the Narrowneſſe of my Eſcape make my Thankfulneſſe to thy goodneſſe the larger, leſt my Ingratitude juſtly cauſe, that whereas this Arrow,

row, but hit my Hat, the next pierce my Head.

II.

Lord.

WHen thou ſhalt viſit me with a ſharp diſeaſe, I fear I ſhall be impatient. For I am Cholerick by my Nature, and tender by my Temper, and have not been acquainted with Sickneſſe all my life time. I cannot expect any kind uſage

from that which hath been a ſtranger unto me. I fear I ſhall rave, and rage. O whither will my mind ſaile, when diſtemper ſhall ſteer it? Whither will my Fancy run, when diſeaſes ſhall ride it? My tongue, which of it ſelf *is a* * *fire*, ſure will be a WILDE FIRE, when the Fournace of my Mouth is made ſeven times hoter, with a burning Feaver. But Lord, though

* *Iames* 3 6.

though I ſhould talk idely to my own ſhame, let me not talk wickedly to thy diſhonour. Teach me the Art of Patience, whilſt I am well, and give me the uſe of it when I am ſick. In that day either lighten my Burthen, or ſtrengthen my Back. Make me, who ſo often in my health, have diſcovered my weakneſſe, preſuming on my own ſtrength, to

be strong in my sicknesse when I soly rely on thy Assistance.

III.

Lord.

THis morning my unseasonable visiting of a friend, disturbed him in the middest of his Devotions: Unhappy to hinder another mans Goodnesse. If I my self build not, shall I snatch the Axe, and Hammer from him that

that doth? Yet I could willingly have wiſhed, That rather then he ſhould then have cut off the Cable of his Prayers, I had twiſted my Cord to it, and had joyned with him in his Devotions. How ever, to make him the beſt amends I may, I now requeſt of thee, for him, whatſoever he would have requeſted for himſelf. Thus he ſhall be no loſer, if thou be pleaſ-

ed to hear my Prayer for him, and to hearken to our Saviours Intercession for us both.

IIII.

Lord.

SInce these wofull Warres began, one formerly mine Intimate Acquaintance, is now turned a Stranger, yea, an Enemy. Teach me how to behave my self towards him. Must the new

Foe,

Foe, quite juſtle out the old Friend? May I not with him, Continue ſome Commerce of Kindneſſe? Though the Amity be broken on his ſide, may not I Preſerve my Counter part entire? Yet how can I be Kind to him, without being Cruell to my ſelf, and *thy cauſe*. O guide my ſhaking hand, to draw ſo ſmall a line, ſtrait, Or rather becauſe I know

not how to carry my self towards him in this Controversie, even be pleased to take away the *Subject of the Question*, and speedily to reconcile these unnaturall differences.

V.

Lord.

MY voice by Nature is harsh, and untunable, and it is vaine to lavish any Art to better it.

Can

Can my ſinging of Pſalmes be pleaſing to thy Eares, which is unpleaſant to my own? yet though I cannot Chaunt with the Nightingale, or Chirp with the Black Bird, I had rather Chatter with the * Swallow, yea, rather Croke with the Raven, then be altogether ſilent. Hadſt thou given me a better voice, I would have praiſed thee with

* *Iſaiah* 38. 14.

a better voice. Now what my Musick wants in sweetnesse, let it have in sence, *singing praises with* Psal. 47 * *understanding.* Yea Lord, Create in me a New Heart, (therein * Ephes. 5. 19. to make * Mellody) and I will be contented with my Old voice, untill, in thy due Time, being admitted into the Quire of Heaven, I have another, more Harmonious, bestowed upon me. Vi

VI.

Lord.

WIthin a little Time I have heard the same Precept in sundry Places, and by severall Preachers pressed upon me. The Doctrine seemeth to haunt my Soul, whither soever I turn it meets me. Sure this is from thy Providence, and should be for my Profit. Is it because I am an ill

Proficient

Proficient in this point, that I must not turn over a new leafe, but am still kept to my old Lesson? * *Peter was grieved, because our Saviour said unto him the third time, Lovest thou me?* But I will not be offended at thy often inculcating the same Precept. But rather conclude, That I am much concerned therein, and that it is thy Pleasure, that the Naile should be

* *Ioh.* 21. 13.

be ſoundly faſtned in me, which thou haſt knockt in with ſo many Hammers.

VII.

Lord.

BEfore I commit a ſinne, it ſeems to me ſo ſhallow, that I may wade thorow it dry-ſhod, from any Guiltineſſe: But when I have committed it, it often ſeems ſo deep, that I cannot eſcape without drowning.

drowning. Thus I am alwayes in the Extremities: Either my ſinnes are ſo ſmall that they need not my Repentance, or ſo great that they cannot obtain thy Pardon. Lend me, O Lord, a Reed out of thy Sanctuary, truly to meaſure the demenſion of my offences. But O! as thou revealeſt to me, more of my Miſery, reveale alſo more of thy Mercy: Leſt,

if my wounds, in my Apprehenſion, gape wider then thy Tents, my Soul runne out at them. If my Badneſſe ſeeme bigger then thy Goodneſſe, but one hair's breadth, but one Moment, that's Roome and Time enough for me to run to eternall deſpair.

VIII.

Lord.

I Do diſcover a Fallacy, whereby I have

have long deceived my self. Which is this: I have desired to begin my Amendment, from my Birth day, or from the first day of the Yeer, or from some Eminent Festivall, that so my Repentance might bear some Remarkable date. But when those dayes were come, I have adjourned my Amendment to some other Time. Thus whilst I could not

not agree with my ſelf when to Start, I have almoſt loſt the Running of the Race. I am reſolved thus to befool my ſelf no longer. I ſee no day to *To day*, the inſtant Time is always the fitteſt time. In * *Nabuchadnezars* Image, the lower the Members, the Courſer the Mettall, the further off the Time, the more unfit. To day is the Golden Opportunity,

* *Dan*, 2. 33.

to

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Golden Opportunity,

to

to Morrow will be
the Silver Season, nex
day, but the Braze
one, and so long, ti
at last I shall come t
the *Toes* of *Clay*, and b
turned to dust. Gra
* *Psal.* therefore that * *to d*
95. 7. *I may hear thy voi*
And if this day be ob
scure in the Kallend
and remarkable in
self for nothing els
give me to make
memorable in m
soul, thereupon, b
thy Assistance, begi
in

ing the Reformation of my life.

IX.

Lord.

I Saw one, whom I knew to be notoriously Bad, in great Extremity. It was hard to say whether his former Wickednesse or Present Want were the Greater; If I could have made the distinction, I could willingly have fed his Person, and sterved his

his Profaneſſe. This being impoſſible, I adventured to relieve him. For I know that amongſt many Objects, all of them being in extream Miſeries, Charity, though ſhooting at Random, cannot miſſe a right Mark. Since, Lord, the Party, being recovered, is become worſe then ever before. (Thus they are always impaired with affliction, who there-

by

by are not improved,) Lord, count me not acceſſary to his Badneſſe, becauſe I relieved him. Let me not ſuffer harm in my ſelf, for my deſire to do good to him. Yea, Lord be pleaſed to clear my Credit amongſt men, that they may underſtand my hands according to the Simplicity of my heart. I gave to him onely in hope, to keep the Stock a live, that

that ſo afterwards it might be better grafted. Now, finding my ſelf deceived, my almes ſhall return into my own boſom.

X.

Lord.

THy Servants are now praying in the Church, and I am here ſtaying at home detayned by neceſſary Occaſions, Such as are not of my ſeeking but of thy ſending

m

my Care could not prevent them, my Power could not remove them. Wherefore, though I cannot go to Church, there to sit down at Table with the rest of thy Guests, be pleased, Lord, to send me a dish of their Meat, higher, and feed my soul with holy thoughts. * *Eldad* and *Medad*, though staying still in the Camp, (no doubt in just cause) yet

* *Num.* 11. 26.

propheſied as well as the other Elders. Though they went not out to the Spirit, the Spirit came home to them. Thus never any dutifull Child loſt his Legacy for being abſent at the making of his Fathers will, if at the ſame time he were imployed about his Fathers buſineſſe. I fear too many at Church, have their Bodies there, and minds at home. Be-

hold

hold in exchange my Body here, and heart there. Though I cannot pray with them I pray for them. Yea, this comforts me, I am with thy Congregation, because I would be with it.

XI.

Lord,

I Trust thou hast pardoned the bad Examples I have set before others, be pleased also to pardon

me the sinnes which they have Committed, by my bad Examples. (It is the best manners in thy Court to heap Requests upon Requests.) If thou hast forgiven my Sinnes, the Children of my corrupt Nature, forgive me my Grand-children also. Let not the Transcripts remain, since thou hast blotted out the Originall. And for the Time to come, blesse

blesse me with Barrennesse in bad Actions, and my bad actions with Barrennesse in procreation, that they may never beget others, according to their likenesse.

XII.

Lord,

WHat faults I correct in my Sonne, I commit my self: I beat him for dabling in the dirt, whil't my own Soul

doth wallow in Sinne;
I beat him for crying
to cut his own Meat
yet am not my self
contented with that
state thy Providence
hath carved unto me
I beat him for crying
when he is to go to
sleep, and yet I fear
my self shall cry, when
thou calleſt me to
sleep with my Fa-
thers. Alas, I am
more Childish then
my Child, and what
inflict on him, I justly
deserve

deserve to receive from thee: Onely here is the difference: I pray & desire that my Correction on my Child, may do him good, It is in thy power, Lord, to effect, that thy Correction on me, shall do me good.

XIII.

Lord,

I Perceive my soul deeply guilty of Envie. By my good

will, I would have none Propheſie, but mine own * *Moſes*. I had rather thy work were undon, then don better by another, then by my ſelf. Had rather thy Enemies were all alive, then that I ſhould kill but my *thouſand*, and others their ten thouſands of them. My Corruption repines at other mens better Parts, as if what my Soul wants of them in

* *Num.* 11. 28.

Sub-

Substance she would supply in swelling. Dispossesse me, Lord, of this bad Spirit, and turn my Envie into holy Emulation. Let me Labour to exceed them in pains, who excell me in parts, and knowing that my sword in cuting down sinne, hath a duller Edge, let me strike with the greater force; Yea, make other Mens Gifts to be mine, by making me

thankfull to thee for them. It was some comfort to *Naomie*, that wanting a sonne her self, she brought up * *Ruth's* child in her bosom. If my soul be too old to be a Mother of Goodnesse, Lord, make it but a dry-Nurse. Let me feed, and foster, and nourish, and cherish the Graces in others, honouring their Persons, praising their Parts, and glorifying thy

* *Ruth.* 4. 16.

thy Name, who haſt given ſuch gifts unto them.

XIIII.

Lord,

WHen young, I have almoſt quarrelled with that Petition in our Liturgie, *Give Peace in our time, O Lord*; Nee. leſſe to wiſh for light at Noon-day; for then Peace was ſo plentiful, no fear of Famine, but ſuſpition of

a surfet thereof. And yet, how many good Comments was this Prayer then capable of? *Give Peace*, that is, continue and preserve it. *Give Peace*, that is, Give us hearts worthy of it, and thankfull for it. *In our time*, that is, All our Time: for there is more besides a fair Morning required to make a fair Day. Now I see the Mother had more Wisdom then her

her Sonne. The Church knew better then I, how to pray. Now I am better informed of the necessity of that Petition. Yea, with the daughters of the * Horseleech, I have need to cry, *Give, give Peace in our Time, O Lord.*

* *Prov.* 30. 15.

XV.

Lord,

UNruly Souldiers command poor People to open them their

their doors, otherwise threatning to break in. But if those in the house knew their own Strength, it were easie to keep them out. Seeing the doors are Threatning Proof, & it is not the breath of their Oathes can blow the Locks open. Yet silly Souls being affrighted, they obey and betray themselves to their Violence. Thus *Satan* serves me, or rather thus

serv

ſerve my ſelf. When I cannot be forced I am fool'd out of my Integrity. He cannot Conſtrain, if I do not Conſent. If I do but keep Poſſeſſion, all the *Poſſe of Hell*, cannot violently eject me: But I cowardly ſurrender to his Summons. Thus there needs no more to my undoing, but my ſelf.

XVI.

XVI.

Lord,

WHen I am to Travell, I never use to provide my self, till the very Tyme; Partly out of Lazinesse, loath to be troubled till needs I must, partly out of Pride, as presuming all necessaries for my Journey will wait upon me at the instant. (Some say this is Schollers fashi-

on,

on, and it ſeemes by following it, I hope to approve my ſelf to be one) However, it often comes to paſſe, that my Journey is finally ſtopt, through the Narrowneſſe of the Time to provide for it. Grant, Lord, that my confeſs'd Improvidence in Temporall, may make me ſuſpect my Providence in Spirituall Matters. * *Salomon* ſaith, *Man goeth to his long Home.* * *Eccleſ.* 12.5.

Home. Short Prepa-
ration will not fit so
long a Journey. O! let
me not put it off to
the last, to have my
* *Mat.* 25. 10. * Oile to buy, when I
am to burn it. But let
me so dispose of my-
self, that when I am
to dye, I may have
nothing to do but to
dye.

XVII.

Lord,

WHen in any writ-
ting, I have occa-
sion

ſion to inſert theſe paſſages, *God willing, God lending me life, &c.* I obſerve, Lord, that I can ſcarce hold my hand from incircling theſe words in a Parentheſis, as if they were not Eſſentiall to the Sentence, but may as well be left out, as put in. Whereas indeed they are not onely of the *Commiſſion at large*, but ſo of the *Quorum*, that without them all the reſt is nothing, where-

wherefore hereafter, I will write those words fully and fairely without any Inclosure about them. Let Criticks censure it for bad Grammer, I am sure it is good Divinity.

XVIII.

Lord,

MAny temporall Matters, which I have desired, thou hast denyed me. Inext me for the pre-

sent,

sent, that I wanted my will. Since, considering in cold blood, I plainly perceive, had that which I desired been done, I had been undone. Yea, what thou gavest me, instead of those things which I wished, though lesse toothsome to me, were more wholsome for me. Forgive, I pray, my former Anger, and now accept my humble thanks. Lord grant

grant me one suite, which is this? Deny me all suits which are bad for me, when I Petition for what is unfitting, O let the King of *Heaven*, make use of his *Negative Voice*. Rather let me fast then have **Quailes* given with intent that I should be choaked in eating them.

* *Num.* 11. 33.

XIX

XIX.

Lord,

THis day I disputed with my self, whether or no I had said my Prayers this Morning; And I could not call to mind any remarkable Passage, whence I could certainly conclude that I had offered my Prayers unto thee. Frozen Affections, which left no Spark of Remembrance

brance behind them. Yet at last I hardly recovered one Token, whence I was assured that I had said my Prayers. It seems I had said them, and *onely said them*, rather by heart then with my heart. Can I hope that thou wouldest Remember my Prayers, when I had almost forgotten that I had prayed? Or rather have I not Cause to fear, that thou remembrest my

Prayers

Prayers too well, to punish the Coldnesse and Badnesse of them? Alas, are not Devotions thus done, in effect left undone. Well * *Iacob* advised his Sonnes, at their second going into Egypt, Take double Money in your hand; peradventure it was an Oversight. So, Lord, I come with my second Morning Sacrifice: Be pleased to accept it, which I desire, and

* *Gen.* 43. 12.

endeavour to present, with a little better Devotion, then I did the former.

XX.

Lord,

THe motions of thy Holy Spirit, were formerly frequent in my heart. But, alas, of late they have been great Strangers. It seems they did not like their last entertainment, they are so loath to come again,

again. I fear they were * *grieved*, that either I heard them not attentively, or beleeved them not faithfully, or practised them not Conscionably. If they be pleased to come again, this is all I dare promise, that they do deserve, and I do desire they should be well used. Let thy holy Spirit be pleased, not onely *to stand before the door and* * *knock, but also to come in.*

* *Ephes.* 4. 30.

* *Revel.* 3. 20.

in. If I do not open the door, it were too unreaſonable to requeſt ſuch a Miracle to *come in*, *when the doors were ſhut*, as thou did'ſt to the * Apoſtles. Yet let me humbly beg of thee, that thou wouldeſt make *the Iron Gate of my heart open of it's own* * *accord.* Then let thy Spirit be pleaſed to *ſup in my heart*, I have given it an Invitation, and I hope I ſhall

* *Joh.* 20. 19.

* *Acts* 12. 10.

ſhall give it room. But O thou that ſendeſt the Gueſt, ſend the Meat alſo, and if I be ſo unmannerly, as not to make the holy Spirit *Welcome*, O! let thy effectuall Grace, make me to make it *welcome*.

XXI.

Lord,

I Confeſſe this Morning I remembred my Breakfaſt, but forgot my Prayers.

ers. And as I have returned no praise, so thou mightest justly have afforded me no Protection. Yet thou hast carefully kept me to the middle of this day, and intrusted me with a new debt, before I have paid the O'd Score. It is now Noon, too late for a Morning, too soon for an Evening Sacrifice. My Corrupt Heart prompts me to put off my

Prayers

Prayers till night, But I know it too well, or rather too ill to truſt it. I fear, if till night I deferre them, at night I ſhall forget them. Be pleaſed therefore now to accept them, Lord let not a few hours the later, make a breach: Eſpecially ſeeing (be it ſpoken, not to excuſe my Negligence but to implore thy Pardon) a thouſand yeers in thy ſight

are but as yesterday. I promise hereafter by thy Assistance to bring forth fruit in due Season. See how I am ashamed the Sun should shine on me, who now newly start in the Race of my Devotions, when he like a Gyant hath run more then half his Course in the Heavens.

XXII.

XXII.

Lord,

THis day casually I am fallen into a bad company, & know not how I came hither or how to get hence. Sure I am, not my Improvidence hath run me, but thy Providence hath led me into this Danger. I was not wandring in any base by-path, but walking in the high way of my Vocation.

wherefore, Lord, thou that calledst me hither, keep me here. Stop their mouths that they speak no Blasphemy, or stop my ears that I hear none; or open my mouth soberly to reprove what I hear. Give me to Guard my self, but Lord Guard my Guarding of my self. Let not the smoak of their Badnesse, put out my eyes, but the shining of my

Inno-

Innocence lighten theirs. Let me give Phyſick to them, and not take Infection from them. Yea, make me the Better for their badneſſe. Then ſhall their bad Company, be to me like the Dirt of Oyſters, whoſe mud hath ſope in it, and doth rather ſcour, then defile.

XXIII.

XXIII.

Lord,

OFten have I thought with my self, I will sinne but this *one Sinne* more, and then I will repent of it, and of all the rest of my Sinnes together. *So Foolish was I, and Ignorant.* As if I should be more able to pay my Debts, when I owe more: Or as if I should say, I will wound my friend once

once again, and then I will lovingly Shake hands with him. But what if my Friend will not Shake hands with me? Beſides, can one Commit one Sin more, and but one Sinne more? Unclean Creatures went by Couples into the *Arke. Grant Lord, at this inſtant I may break off my Badneſſe; Otherwiſe thou maiſt juſtly make the laſt Minute, wherein I do Sinne

*Gen. 7. 2.

Sinne on Earth, to be the last Minute wherein I shall Sinne on Earth, and the first wherein thou might'st make me suffer in another place.

XXIIII.

Lord,

THe Preacher this day came home to my heart. A left handed *Gibeonite* with his * Sling, hit not the Mark more sure, then he my Darling

* *Judges 20. 16.*

ling Sinnes. I could find no fault with his Sermon, ſave onely that it had too much Truth. But this I quarrelled at, that he went farre from his Text to come cloſe to me, and ſo was faulty himſelf in telling me of my faults. Thus they will creep out at ſmall Crannies, who have a mind to eſcape. And yet I cannot deny, but that that which he ſpake, (though

(though nothing to that Portion of Scripture which he had for his Text) was according to the Proportion of Scripture. And is not thy Word in generall the Text at Large of every Preacher? Yea, rather I should have Concluded, that if he went from his Text, thy goodnesse sent him to meet me, For without thy Guidance it had been impossible for him so truly

truly to have trac'd the intricate turnings of my deceitfull heart.

XXV.

Lord,

BE pleased to shake my Clay Cottage, before thou throwest it down. May it totter a while, before it doth Tumble. Let me be summon'd before I am surpriz'd. Deliver me from *Sudden Death.* Not from Sudden Death, in respect of it

self,

self, for I care not how short my passage be, so it be safe. Never any weary Traveller Complained, that he came too soon to his Journeys end. But let it not be Sudden in respect of me. Make me alwayes ready to receive Death. Thus no Guest comes unawares to him, who keeps a Constant Table.

Scripture

SCRIPTURE-Observations.

I

LORD,

IN the Parable of the four ſorts of Ground whereon the Seed was ſowen, the * laſt alone proved fruitfull. There, the bad were more then the good: But amongſt the Ser-

Matth. 13. 8.

vants

vants Two improved
* *Matth.* 25. 18. their * Talents, or
Pounds, and * One
* *Luke* 19. 20. onely buried them.
There the Good were
more then the Bad.
Again, amongſt the
ten Virgins, five were
* *Matth.* 25. 2. wiſe, and five * Fool-
iſh: There the Good
and Bad were Equall.
I ſee that concerning
the number of the
Saints, in Compariſon
to the Reprobates, no
Certainty can be col-
lected from theſe Pa-
rables.

rables. Good Reason, for it is not their Principall purpose to meddle with that point. Grant that I may never rack a Scripture *Similie*, beyond the true intent thereof, Left instead of Sucking Milk, I squeez Blood out of it.

II.

Lord,

THou didst intend from all Eternity, to make Christ the Heire

Heire of all. No danger of disinheriting him, thy onely Sonne, and so well deserving. Yet thou sayest to him. * *Aske of me and I will give thee, the Heathen for thine inheritance, &c.* This Homage he must do, for thy Boon to beg it. I see thy goodnesse delights to have thy favours sued for, expecting we should crave, what thou intendest we shall have,

* *Psal.* 2. 8.

That

That ſo, though we cannot give a full price, we may take ſome paines for thy favours, and obtain them, though not for the merit, by the Meanes of our Petitions.

III.

Lord,

I Find that *Ezekiel* is in his Propheſies, ſtiled Ninety Times, and more, by this Appellation, *Sonne of man,*

man, and yet surely
not once oftner then
there was need for
For he had more Vis
ons then any one (no
to say then all) of th
Prophets of his Time
It was necessary there
fore, that his Morta
Extraction should
often be founded i
his Eares, *Sonne of ma*
lest his frequen
Converſing with Vi
ons, might make hi
mistake himself, to b
some Angell. A
mong

mongst other Revelations, it was therefore needfull, to reveale him to himself; *Sonne of man*, lest seeing many Visions might have made him blind with spirituall Pride. Lord, as thou increasest thy Graces in me, and favours on me, so with them daily increase in my soul the Monitors, and Remembrancers of my Mortality. So shall my Soul be kept in a

good Temper, and humble deportment towards thee.

IV.

Lord,

I Read how * *Iacob* (then onely accompanied with his staffe) vowed at *Bethell, that if thou gavest him but Bread and Rayment, he would make that place thy House.* After his return, the Condition on thy side, was over-performed, but the Obliga-

* *Gen.* 28 22.

Obligation on his part, wholy neglected: For when thou hadſt made his Staffe to ſwell, and to break into two Bands, he, after his return, turn'd *Purchaſer, bought a field in *Shalem*, intending there to ſet up his reſt. But thou art pleaſed to be his Remembrancer in a new Viſion, and to ſpur him afreſh, who tired in his Promiſe. *Ariſe, go to *Bethell and make* there

*Gen. 33 19.

*Gen. 35 1.

there an Altar, &c.

Lord, if rich *Iacob* forgot what poor *Iacob* did promise, no wonder if I be bountifull to offer thee, in my affliction, what I am niggardly to perform in my Prosperity. But O! take not advantage of the forfeitures, but be pleased to demand Payment once againe. Pinch me into the Remembrance of my promises, that so

ma

may reinforce my old Vows with new Resolutions.

V.

Lord,

I Read when our Saviour was examined in the High Priests Hall, that *Peter* stood without, till *John* (being his *Spokes-man to the Maid that kept the door) procured his Admission in. *John* meant to let him out

* *John.* 18. 16.

of the Cold, and not to let him in to a Temptation, but his Courteſie in Intention, prov'd a miſchief in Event, and the Occaſion of his denying his Maſter. O let never my Kindneſſe concurre in the Remoteſt degree, to the dammage of my friend. May the Chain which I ſent him for an Ornament, never prove his Fetters. But if I ſhould be

be unhappy herein, I am sure thou wilt not Punish my Good will, but pitty my ill successe.

VI.

Lord,

THe Apostle saith to the * *Corinthians, God will not suffer you to be tempted above what you are able.* But how comes he to Contradict himself, by his own Confession, in his next Epistle? * 1 Cor. 10, 13.

Where, speaking of his own sickness, he
* 2 Cor. 1. 8. saith, * *We were pressed out of Measure above strength.* Perchance this will be expounded by propounding another Riddle of the same Apostles: Who
* Rom. 4. 18. praising * *Abraham* saith, *that against hope he believed in hope.* That is, against Carnall Hope, he believed in Spirituall Hope. So the same wedge, will serve to cleave the former

mer difficulty. *Paul* was preſſed above his Human, not above his Heavenly Strength. Grant Lord, that I may not mangle, and diſmember thy Word, but ſtudy it intirely, comparing one Place with another: For Diamonds onely can cut Diamonds, and no ſuch Comments on the Scripture, as the Scripture.

VII.

Lord,

I Obſerve that the vulgar Tranſlation, reads the Apoſtles Precept thus, * *Give diligence to make your Calling, and Election ſure by Good Works.* But in our Engliſh Teſtaments theſe words *by Good Works* are left out. It grieved me at the firſt to ſee our Tranſlation defective, but it offended

* 2 *Pet.* 1. 10.

fended me afterwards, to see the other Redundant. For those words are not in the Greek, which is the Originall. And it is an ill work, to put Good Works in, to the Corruption of the Scripture. Grant, Lord, that though we leave *Good Woorks* out in the Text, we may take them in, in our Comment. In that Exposition which our Practice is to make

on

on this Precept, in our Lives and Conversations.

VIII.

Lord,

I Find the Genealogie of my * Saviour, strangely Chequered with four remarkable Changes in four immediate Generations.

* *Matth.* 1. 7, 8.

1 *Rehoboham begat Abiam*; that is, a bad

bad Father, begat a bad Son.

2 *Abiam* begat *Asa*; that is, a bad Father, a good Sonne.

3 *Asa* begat *Iehosaphat*; that is, a good Father a good Sonne.

4 *Iehosaphat* begat *Ioram*; that is, a good Father, a bad Sonne.

I see Lord, from hence that my Fathers Piety cannot be entailed,

tailed; that's bad News for me. But I see also, that Actuall Impiety is not always hereditary; that's good News for my Sonne.

IX.

Lord,

WHen in my daily Service I read *Davids* Psalmes, Give me to alter the Accent of my soul, according to their severall Subjects: In such Psalmes, wherein he con-

confeſſeth his Sinnes, or requeſteth thy Pardon or praiſeth for former, or prayeth for future favours, in all theſe give me to raiſe my ſoul to as high a pitch as may be. But when I come to ſuch Pſalms, wherein he curſeth his Enemies, O there let me bring my ſoul down to a lower note. For thoſe words were made only to fit *Davids* mouth. I have the like breath,

but

but not the same Spirit to pronounce them. Nor let me flatter my self, that it is lawfull for me, with *David*, to curse thine Enemies, lest my deceitfull heart intitle all mine Enemies to be Thine, and so what was Religion in *David*, prove Malice in me, whil'st I act Revenge under the Pretence of Piety.

X.

Lord,

I Read of the two Witneſſes, * *And when they ſhall have finiſhed their Teſtimony, the Beaſt that aſcendeth out of the bottomleſſe Pit, ſhall make Warre againſt them, and ſhall overcome them, and kill them.* They could not be kil'd whil'ſt they were doing, but when they had done their worke; during

* Rev. 11. 7.

their

their imployment they were invincible. No better Armour against the darts of Death, then to be busied in thy Service. Why art thou so heavie, O my soul? No Malice of man can Antidate my end a Minute, whil'st my maker hath any work for me to do. And when all my daily task is ended, why should I grudge then to go to Bed?

XI.

XI.

Lord,

I Read at the Transfiguration that * *Peter*, *James*, and *John*, were admitted to behold Christ; but *Andrew* was excluded. So again at the reviving of the daughter of the ruler of the * Synagogue, these three were let in, and *Andrew* shut out. Lastly, in the * Agony, the aforesaid three, were called

* *Matth.* 17.1.

* *Mark.* 5.37.

* *Mark.* 14.33.

called to be witneſſes thereof and ſtill *Andrew* left behind. Yet he was *Peters* Brother, and a good man, and an Apoſtle, why did not Chriſt take the two pair of Brothers? was it not pitty to part them? But me thinks I ſeem more offended thereat, then *Andrew* himſelf was, whom I find to expreſſe no diſcontent, being pleaſed to be accounted a loyall Subject for the generall

nerall, though he was no favourite in these particulars. Give me to be pleased in my self, and thankfull to thee, for what I am, though I be not equall to others in personall perfections. For such peculiar Priviledges are Courtesies from thee when given, and no Injuries to us when denyed.

XII.

XII.

Lord,

Saint *Paul* teacheth the Art of heavenly thrift, how to make a new Sermon of an Old. *Many* (* saith he) *walk, of whom I have told you often, and now tell you weeping, that they are Enemies to the Crosse of Christ.* Formerly he had told it with his Tongue, but now with his Tears, formerly he taught it with

* *Phil.* 3. 18.

with his words, but now with his weeping. Thus new affections make an old Sermon new. May I not, by the same proportion, make an old Prayer new? Lord, thus long I have offered my Prayer drye unto thee, now, Lord, I offer it wet. Then wilt thou own some new Addition therein, when, though the Sacrifice be the same, yet the dressing of it,

is

is different, being steep't in his Tears, who bringeth it unto thee.

XIII.

Lord,

I Read of my Saviour, That when he was in the wilderness, * *then the Devil leaveth him, and behold Angels came and Ministred unto him.* A great change in a little time. No twilight betwixt night

* *Matth.* 4. 11.

night and day. No Purgatory-condition betwixt Hell and Heaven, but instantly, when Out Devill, In Angell. Such is the Case of every solitary Soul. It will make Company for it self. A musing mind will not stand Neuter a Minute, but presently side with Legions of good or bad thoughts. Grant therefore, that my soul, which ever will have some,

may never have bad Company.

XIV.

Lord,

I Read how *Cushi*, and *Ahimaaz* ran a Race, who first should bring Tidings of Victory to *David*, *Ahimaaze*, though last setting forth, came first to his Journey's end; Not that he had the fleeter feet, but the better brains, to chuse the way of most advan-

advantage. For the Text * saith, *So Ahimaaz ranne by the way of the Plain, and overwent Cushi.* Prayers made to God by Saints, fetch a needlesse compasse about. That is but a rough and un-even way. Besides one Steep Passage therein, questionable whether it can be climbed up, and Saints in Heaven, made sensible of what we say on Earth. *The*

* 2 *Sam.* 18.23.

way of the plain, or plain way, both shortest, & surest is, *Call upon me, in the time of Trouble*. Such Prayers, (though starting last) will come first to the Mark.

XV.

Lord,

THis morning, I read a Chapter in the Bible, and therein observ'd a memorable Passage, whereof I never took

notice

notice before. Why now, and no sooner did I see it? Formerly, my Eyes were as open, and the Letters as Legible. Is there not a thin Vaile laid over thy Word, which is more rarified by Reading, and at last wholly worn away? Or was it because I came with more appetite then before? The Milk was alwayes there in the brest, but the Child till now

was not Hungry e-
nough to find out the
Teat. I see the Oile
of thy Word will
never leave Increasing
whil'st any bring an
empty Barrell. The
Old Testament, will
still be a New Testa-
ment to him, who
comes with a fresh
desire of Information.

XVI.

Lord,

AT the first
* Passeover, God
kept

* *Exod.* 12.41.

kept touch with the Hebrews very Punctually: *At the end of the four hundred and thirty yeers, in the self same day it came to passe, that all the Hosts of the Lord went out of the Land of* Egypt. But at the first *Easter* God was better then his word. Having promised, that Christ should lye but three dayes in the Grave, his Fatherly Affection did runne to relieve

him. By a Charitable *Synechdoche*, two pieces of dayes were counted for whole ones. *God did cut the work short in* * *righteousnesse.* Thus the Measure of his Mercy under the Law was full, but it ranne over in the Gospell.

* *Rom.* 9. 28.

XVII.

Lord,

* *Heb.* 13 5.

THe * Apostle dissuadeth the *Hebrews* from Covetousnesse,

neſſe, with this Argument, becauſe God ſaid, *I will not leave thee, nor forſake thee.* Yet I find not, that God ever gave this Promiſe to all the Jews, but he ſpake it onely to * *Joſhua* when firſt made Commander againſt the Canaanites. Which, (without violence to the Anallogie of faith) the Apoſtle applyeth to all good men in generall. Is it ſo that

* *Joſh.* 1, 5.

we are Heirs apparant to all promiſes made to thy Servants in Scripture. Are the Charters of Grace granted to them, good to me? Then Will I
* *Gen.* 45 28. ſay with *Iacob* * *I have enough.* But becauſe I cannot intitle my ſelf to thy promiſes to them, except I immitate their piety to thee; Grant I may take as much Care in following the one, as Comfort by applying the other

XVIII.

XVIII.

Lord,

I Read that thou didst make * Grasse, Herbs, & Trees, the third day. As for the Sunne, * Moon, and Stars, thou madest them on the fourth day of the Creation. Thus at first thou didst confute the folly of such, who maintain that all Vegetables in their growth, are inslaved to a Necessary,

* *Gen.* 1. 12.

* *Gen.* 1. 16.

ceſſary, and unavoidable dependance on the Influences of the Starres. Whereas Plants were even when Planets were not. It is falſe, that the Mary-gold follows the Sunne, whereas rather the Sunne follows the Mary-gold, as made the day before him. Hereafter I will admire thee more, and fear Aſtrologers leſſe; Not affrighted with

their

their dolefull predictions of Dearth and Drowth, collected from the Complexions of the Planets. Must the Earth of Necessity be Sad, because some ill-natured Starre is Sullen? as if the Grasse Could not grow without asking it leave. Whereas thy power, which made Hearbs, before the Starres, can preserve them without their propitions, yea, against

against their Malignant Aspects.

XIX.

Lord,

I Read how *Paul* writing from *Rome*, spake to * *Philemon*, to prepare him a lodging hoping to make use thereof, yet we find not, that he ever did use it, being Martyred not long after. However he was no loser, whom thou didst lodge in a higher Mansion

* *Philemon. verse* 22.

Mansion in Heaven. Let me alwayes be thus deceived to my Advantage. I shall have no Cause to Complain, though I never wear the new Cloaths fitted for me, if, before I put them on, death cloath me with Glorious Immortality.

XX.

Lord,

WHen our Saviour sent his Apostles

postles abroad to Preach, he enjoyned them in one * Gospell, *Possesse nothing, neither Shooes, nor a staffe.* But it is said in another * Gospell, *And he commanded them, that they should take nothing, for their Iourney, save a Staffe onely.* The Reconciliation is easie. They might have a Staffe, to speak them Travellours, not Souldiers: One to walk with, not to Warre

* *Matth.* 10. 10.

* *Mark.* 6. 8.

Warre with, a Staffe, which was a Wand, not a Weapon. But Oh! In how dolefull dayes do we live, wherein Ministers are not (as formerly) arm'd with their Nakednesse, but need Staves, and Swords too, to defend them from violence.

XXI.

Lord,

I Discover an arrant Lazinesse in my Soul.

Soul. For when I am to read a Chapter in thy Bible before I begin it, I look where it endeth. And if it endeth not on the same side, I cannot keep my hands, from turning over the leaf, to measure the length thereof on the other side; If it swels to many Verses I begin to grudge. Surely my heart is not rightly affected. Were I truly hungry after heavenly

Food,

Food, I would not Complain of the greateſt Meſſe of Meat. Scourge, Lord, this Lazineſſe, out of my Soul, make the reading of thy Word, not a Penance, but a Pleaſure unto me. Teach me, that as amongſt many heaps of Gold, all being equally pure, that is the beſt, which is the biggeſt, ſo I may eſteem that Chapter in thy Word, the beſt

best that is the Longest.

XXII.

Lord,

I Find *David* making a Syllogisme, in Mode and Figure, Two Propositions he perfected.

* *Psal.* 66. 18 *If I regard Wickednesse in my heart, the Lord will not hear me.*

19 *But verily God hath heard me, he hath attended to the voice*

voice of my Prayer.

Now I expected that *David* should have Concluded thus:

Therefore I regard not wickedneſſe in my heart.

But farre otherwiſe he Concludes.

20 *Bleſſed be God, who hath not turned away my Prayer nor his Mercy from me.*

Thus *David* hath deceived, but not wronged

wronged me. I look't that he ſhould have clapt the Crown on his own, and he put it on Gods Head. I will learn this Excellent Logick, For I like *Davids* better then *Ariſtotles Syllogiſmes*, That whatſoever the Premiſſes be, I make Gods Glory the Concluſion.

XXIII.

XXIII.

Lord,

WIse * *Agur* made in this wish, *Give me not poverty, lest I steal, & take the Name of my God in vain.* He saith not, Lest I steal, and be caught *in the manner*, and then be stockt or whipt, or branded, or fore'd to four-fold Restitution, or put to any other shamefull, or painfull punishment. But he saith,

* *Pro.* 30 9.

ſaith, *leſt I ſteal, and take the name of my God in vain,* That is, leſt profeſſing to ſerve thee, I confute a good Profeſſion, with a Bad Converſation. Thus thy Children count Sinne to be the greateſt Smart in Sin, as being more ſenſible of the wound they therein give to the glory of God, then of all the Stripes that man may lay upon them for puniſhment,

XXIV.

XXIV.

Lord,

I Read that when my Saviour dispossessed the Mans * Sonne of a Devill, he enjoyned the Evil Spirit *to come out of him, and enter no more into him.* But I find that when my Saviour himself was tempted of * *Satan*, *the Devill departed from him but for a Sason.* Retreating, as it seemes, with

* *Mark.* 9. 25.

* *Luke* 4. 13.

mind to return. How came it to paſſe, Lord, that he who expell'd him finally out of others, did not propell him ſo from himſelf. Sure it doth not follow, that becauſe he did not, he could not do it. Or that he was leſſe able to help himſelf, becauſe he was more Charitable to relieve others. No, I ſee my Saviour was pleaſed to ſhew himſelf a God in other mens matters,

matters, and but a Man in such cases wherein he himself was concerned. Being contented still to be tempted by Satan, that his Suffering for us, might cause our Conquering through him.

XXV.

Iannes and * *Iambres* the Apes of *Moses* and *Aaron*, immitated them in turning their

*2 Tim. 3. 8.

Rods into Serpents; Onely here was the difference: *Aarons*

* *Exod.* 7 12. * Rod devoured their Rods. That which was Solid and Substantiall lasted, when that which was slight, and but seeming, vanished away. Thus an Active Fancie in all outward expressions may immitate a lively Faith. For matter of Language, there is nothing what Grace doth do, but Wit can

Act.

Act. Onely the difference appears in the Continuance: Wit is but for fits and flashes, Grace holds out, and is lasting; And, Good Lord of thy Goodnesse, give it to every one that truly desires it.

HISTORICALL Applications.

I

THe Engliſh Embaſſadour ſome yeers ſince, prevailed ſo farre with the Turkiſh Emperour, as to perſwade him to hear ſome of our Engliſh Muſick, from which (as from all other

other liberal Sciences) both He & his Nation were naturally averſe. But it happned that the Muſitians were ſo long in tuning their Inſtruments, that the Great Turk diſtaſting their Tediouſneſſe, went away in diſcontent, before their Muſick began. I am affraid, that the differences, and diſſentions betwixt Chriſtian Churches, (being ſo long in

reconciling their discords) will breed in Pagans, such a disrelish of our Religion, as they will not be invited to attend thereunto.

II.

A *Sibill* came to *Tarquinius superbus* King of *Rome*, and offered to sell unto him three Tomes of her Oracles: But He, counting the price too

* *M. Varro, Solinus, Plinius, Halicar. &c.*

too high, refuſed to buy them. Away ſhe went, and burnt one Tome of them. Returning, ſhe asketh him, whether he would buy the two remaining at the ſame Rate; He refuſeth again, counting her little better then frantick. Thereupon She burns the ſecond Tome, And peremptorily asked him, whether he would give the Summe demand-

ded for the all three, for the one Tome remaining; Otherwise she would burn that also, and He would dearly repent it. *Tarquin*, admiring at her constant Resolution, and conceiving some extraordinary worth contained therein, gave her Her Demand. There are three Volumes of Mans Time; Youth, Mans Estate, and Old Age; and Ministers

sters advise them, *redeem this Time.* But men conceive the Rate they must give, to be unreasonable, because it will cost them the Renouncing of their Carnall Delights. Hereupon one Third Part of their Life (Youth) is consumed in the fire of Wantonnesse. Again, Ministers Counsell men to redeem the remaining Volumes of their Life. They are but

* to * *Ephes.* 5. 16.

but derided at for their paines. And Mans Estate is also cast away in the smoak of Vanity. But Preachers ought to presse peremptorily on old People, to redeem, now, or never, the last Volume of their Life. Here is the difference: The Sibill still demanded but the same Rate for the remaining Book; But aged Folk (because of their custom in sining

ing) will find it harder and dearer, to redeem this, the last Volume, then if they had been Chapmen for all three at the first.

III.

IN *Merianith* Shire in *Wales*, there be many Mountains, whose hanging Tops come so close together, that Shepheards, sitting on several Moun-

* *Giraldus Cambrensis. & Camden, in the description of that Shire.*

Mountains may audibly discourse one with another. And yet they must go many miles, before their Bodies can meet together, by the reason of the vast hollow Valleys which are betwixt them. Our Soveraign, and the Members of his Parliament, at *London*, seem very neer agreed, in their Generall and Publike Professions; Both are for the *Protestant*

teſtant Religion; Can they draw neerer? Both are for the Priviledges *of Parliament*; Can they come cloſer? Both are for the *Liberty of the Subject*; Can they meet Evener? And yet, alas, there is a great Gulf, and vaſt diſtance betwixt them which our ſinnes have made, and God grant that our Sorrow may ſeaſonably make it up again.

IV.

IV.

WHen *John*, King of *France*, had Communicated the Order of the Knighthood *of the Star*, to some of his Guard, Men of mean Birth and Extraction, the Nobility ever after disdained to be admitted into that degree, and so that Order in *France*, was extinguished. Seeing that now

now adayes, drinking, and Swearing, and Wantonneſſe, are grown frequent, even with baſe beggerly People, It is high Time, for men of Honour, who Conſult with their Credit, to deſiſt from ſuch ſinnes. Not that I would have Noble Men, invent New vices, to be in Faſhion with themſelves alone: But forſake Old Sinnes, grown Common

common with the meaneſt of People.

V.

LOng was this Land waſted with Civill Warre, betwixt the two Houſes of *York* and *Lancaſter*, till the *red Roſe* became white with the Blood it had loſt, and the *white Roſe*, Red, with the Blood it had ſhed. At laſt, They were united in a happy

py Marriage, and their joynt-Titles are twisted together in our Gracious Soveraign. Thus there hath been a Great difference betwixt learned Men, wherein *the dominion over the Creature is founded*. Some putting it in Nature, others placing it in Grace. But the true Servants of God have an unquestioned Right thereunto. Seeing both Nature and Grace,

Grace, the first and Second *Adam*, Creation, and Regeneration are contained in them. Hence their Claime is so clear, their Title is so true, Ignorance cannot doubt it, Impudence dare not deny it.

VI.

THe Roman Senators conspired against *Iulius Cæsar* to kill him: That very next

next morning *Artemidorus*, * *Cæsar's* friend, delivered him a Paper, (desiring him to perule it,) wherein the whole plot was discovered: But *Cæsar* complemented his life away, being so taken up, to return the salutations of such People as met him in the way, that he pocketed the Paper, among other Petitions, as unconcerned therein, and so going

* *Plutarch. in Iul. Cæsar.*

to

to the Senate house, was slain. The World, Flesh, and Devill have a designe for the destruction of men. We Ministers, bring our People a Letter, Gods Word, wherein all the Conspiracy is revealed. *But who hath believed our Report?* Most men are so busie about worldly delights, they are not at leisure to listen to us, or read the Letter, but thus,

thus, alas, runne headlong to their own Ruine and Destruction.

VII.

IT is reported of *Philip* the Second, King of *Spain*, That besieging the Town of St. *Quintine*, and being to make a breach, he was forced with his Cannon to batter down a small Chappell on the Wall,

Wall, dedicated to Saint *Laurence*. In Reparation to which Saint, he afterwards built and Consecrated unto him that famous Chappell in the *Escuriall* in *Spain*, for workmanship, one of the wonders in the World. How many Churches and Chappels of the God of Saint *Laurence*, have been laid waste in *England*, by this wofull Warre. And which is more,

more, (and more to be lamented) how many living Temples of the Holy Ghoſt, Chriſtian People, have therein been cauſeleſly and cruelly deſtroyed. How ſhall our Nation be ever able to make Recompence for it. God of his Goodneſſe forgive us that Dept which we of our ſelves are not able to ſatisfie.

VIII.

IN the dayes of King *Edward* the sixt, the L. Protector marcht with a Powerfull Army into *Scotland*, to demand their young Queen *Mary* in Marriage to our King, according to their Promises. The Scotch refusing to do it, were beaten by the English in *Musselborough* fight. One demanded of a Scotch

* *Sir John Heywood, in the life of Edward the 6.*

Scotch Lord, (taken Prisoner in the Battell) Now Sir, how do you like our Kings Marriage with your Queen. *I alwayes*, (quoth he) *did like the Marriage, But I do not like the Wooing, that you should fetch a Bride with Fire and Sword.* It is not enough for men to propound Pious Projects to themselves, if they go about by indirect Courses to compasse

them. Gods own Work must be done by Gods own wayes. Otherwise we can take no Comfort in obtaining the end, if we cannot justifie the means used thereunto.

IX.

A *sagamore*, or petty King in *Virginia*, guessing the Greatnesse of other Kings by his own, sent a Native hither, who under-

underſtood Engliſh. Commanding him to ſcore upon a Long Cane (given him of Purpoſe to be his Regiſter) the number of Engliſh men, that thereby his Maſter might know the ſtrength of this our Nation. Landing at *Plimouth*, a Populous Place, (and which he miſtook for all *England*) he had no leiſure to eat, for notching up the men he met. At

Exeter, the difficulty of his Task was increased; Coming at last to *London* (that Forest of People) he brake his Cane in Pieces, perceiving the impossibility of his imployment. Some may conceive that they can reckon up the Sinnes they commit in one day. Perchance they may make hard Shifts to Summe up their notorious ill deeds: More difficult it is, to

score

score up their wicked words. But O how infinite are their idle thoughts! High Time then, to leave off counting, and cry out with * *David, Who can tell how oft he offendeth, Lord cleanse me from my secret sinnes.*

* *Psal.* 19. 12.

X.

MArtin *de Golin*, Master of the Teutonick Order, was taken Prisoner by the *Prussians*, and de-

* *Munsters Cosmography 3. Book. Page 878.*

livered bound, to be beheaded. But he perſwaded his Executioner (who had him alone) firſt to take off his Coſtly Cloaths, which otherwiſe would be ſpoil'd with the ſprinckling of his Blood. Now the Priſoner, being partly unbound, to be uncloath'd, and finding his Arms ſomewhat loos'ned, ſtrake the Executioner to the Ground, kil'd him after-

afterwards with his own ſword, and ſo regained both his life and Liberty. * *Chriſt hath Overcome the World*, and delivered it to Us, to deſtroy it. But we are all *Achans* by Nature, and the Babyloniſh Garment is a Bait for our Covetouſneſſe: Whil'ſt therefore we ſeek to take the Plunder of this World's Wardrobe, we let go the Maſtery we had for-

* *Iohn* 16 33.

merly of it. And too often, that which Christ's Passion made our Captive, our Folly makes our Conquerour.

XI.

I Read how Pope * *Pius* the fourth, had a great Ship richly Loaden, Landed at *Sandwich* in *Kent*, where it suddenly sunck, and so, with the Sands, choaked up the Harbour, that ever since

* *Camden Brit: in Kent.*

ſince that place hath been deprived of the benefit thereof. I ſee that happineſſe, doth not alwayes attend the Adventures of his Holineſſe. Would he had carried away his Ship, and left us our Harbour. May his Spirituall Merchandize never come more into this Iſland, But rather ſinck in *Tiber*, then Saile thus farre, bringing ſo ſmall Good, and ſo great

An=

Annoyance. Sure he is not so happy in opening the doors of Heaven, as he is unhappy to obstruct Havens on Earth.

XII.

Gualterus Mappæus de nugis Curialium.

Effery Arch-Bishop of *York*, and base Son to King *Henry* the second, used proudly to protest *by his faith, and the Royalty of the King his Father.* To whom one said, *You may sometimes, Sir,*

as

as well remember what was the honesty of your Mother. Good men when puffed up with Pride, for their heavenly Extraction, and Paternall descent, how they are Gods Sonnes by Adoption, may seasonably call to mind, the Corruption which they carry about them. * *I have said to the worm, thou art my Mother.* And this Consideration, will temper their

* *Iob.* 17. 14.

Souls

Soules with humility.

XIII.

I Could both Sigh, and Smile, at the Simplicity of a Native *American*, sent by a Spaniard, his Master, with a Basket of Figgs, and a Letter (wherein the Figgs were mentioned) to carry them both to one of his Masters friends. By the way, this Messenger eat up the Figgs, but delivered

livered the Letter, whereby his deed was discovered, and he soundly punished. Being sent a Second Time on the like Message, he first took the Letter (which he conceived had Eyes, as well as a Tongue) and hid it in the Ground, sitting himself on the place where he put it; and then securely fell to feed on his Figgs, presuming that that Paper which saw nothing

thing, could tell nothing. Then taking it again out of the ground, he delivered it to his Masters Friend, whereby his fault was perceiv'd, and he worse beaten then before. Men Conceive they can manage their sinnes with Secresie. But they carry about them a Letter, or Book rather, written by Gods Finger, their * *Conscience*, bearing witnesse

* *Rom.* 2. 15.

to

to all their Actions. But ſinners being often detected and accuſed, hereby grow wary at laſt, and to prevent this ſpeaking Paper for telling any Tales, do Smother, Stifle, and Suppreſſe it, when they go about the Committing of any Wickedneſſe. Yet Conſcience, (though buried for a time in Silence,) hath afterwards a Reſurrection, and diſcovers all to their

their greater Shame, and heavier Punishment.

XIV.

John Courcy, Earl of *Ulster* in *Ireland*, endeavoured fifteen severall Times, to saile over thither, and so often was beaten back again, with bad Weather. At last he expostulated his Case with God in a * Vision, Complaining of hard Measure, That having built and repaired so many

* *Annales Hybernici, in Anno* 1204. & *Cambdens Britt. pag.* 797.

many Monasteries to God and his Saints, he should have so bad successe. It was answered him, That this was but his just Punishment, because he had formerly put out the Image of the * Trinity, out of the Cathedrall Church of *Down*, and placed the picture of Saint *Patrick* in the room thereof. Surely, God will not hold them Guiltlesse, who justle him

* *Lawfully I presume to apply a Popish Vision to confute a Popish Practice.*

him out of his Temple, and give to Saints that Adoration, due alone to his divine Majesty.

XV.

THe *Lybians* kept all Woemen in Common. But when a Child was born, they used to send it to that Man to maintain (as Father thereof) whom the Infant most resembled in his Complexion. Satan and my

my ſinfull Nature en-
ter-Common in my
ſoul, in the cauſing of
Wicked Thoughts.
The Sonnes by their
Faces ſpeak their
Syres. Proud, Wan-
ton, Covetous, En-
vious, Idle thoughts,
I muſt own to come
from my ſelf. God
forgive me, it is vain
to deny it, thoſe Chil-
dren are ſo like to their
Father. But as for
ſome hideous horri-
ble Thoughts, ſuch as

I ſtart at the Motion of them, being out of the Road of my Corruption, (and yet which way will not that wander?) So that they ſmell of Hells Brimſtone about them: Theſe fall to Satans lot to Father them. The Swarthy Blackneſſe of their Complexion plainly ſhewes who begat them, not being of Mine Extraction, but His Injection.

XVI.

XVI.

Marcus Manlius deserved exceedingly well of the Roman State, having valiantly defended their Capitol. But afterward, falling into disfavour with the People, he was Condemned to death. However the People would not be so unthankfull as to suffer him to be executed in any place, from whence

whence the Capitoll might be beheld. For the Prospect thereof prompted them with fresh Remembrance of his former merits. At last, they found a low Place, in the * Petiline-Grove, by the River-Gate, where no Pinacle of the Capitoll could be perceived, and there he was put to Death. We may admire how men can find in their hearts to sinne against God.

* *Livie libro Sexto, Cap. 20.*

God. For we can find no one place in the whole world, which is not markt with a Signall Character of his mercy unto us. It was ſaid properly of the Jews, but is not untrue of all Chriſtians, that they are Gods Vineyard. *And* God fenced it, and gathered out the Stones thereof, and planted it with the choiſeſt Vine, and built a Tower in the middeſt thereof; and alſo digg'd a*

* *Iſai.* 5. 2.

Wine-presse therein. Which way can men look, and not have their Eyes met with the Remembrance of Gods Favour unto them. Look about the Vineyard, *it is fenced*; look without it, *the Stones are cast out*; look within it, *it is planted with the choisest Vine*; look above it, *a Tower is built in the midst thereof*; look beneath it, *a Wine-presse is digg'd.* It is impossible

ble for one to look any way, and to avoid the beholding of Gods Bounty. Ungratefull man! And as there is no place, so there is no time for us to sin, without being at that instant beholden to him. We owe to him that *We are*, even when we are Rebellious against him.

XVII.

A Duell was to be fought, by con-

**Annales Hybernici, in Anno 1204. & Cambdens Britt. pag. 797.*

sent of both *Kings betwixt an English, and a French Lord. The aforesaid *Iohn Courcy* Earl of *Vlster*, was chosen Champion for the English: A Man of great Stomack and Strength, but lately much weak'ned by long Imprisonment. Wherefore, to prepare himself before hand, the King allowed him what Plenty and Variety of Meat, he was pleased

pleaſed to eat. But the Monſieur (who was to encounter him) hearing what great Quantity of Victuals *Courcy* did daily devour, and thence collecting his unuſuall Strength, out of fear, refuſed to fight with him. If by the Standard of their Cups, and Meaſure of their drinking, one might truly inferre Souldiers Strength by rules of Proportion, moſt

vaſt, and valiant Atchievements, may juſtly be expected from ſome Gallants of of theſe times.

XIII.

I Have heard that the Brook neer *Lutterworth* in *Leſterſhire* into which the Aſhes of the burnt Bones of *Wickliffe* were caſt never ſince doth drown the Meadow about it. Papiſts expound

pound this to be, because God was well pleased with the Sacrifice of the Ashes of such a Heretick. Protestants ascribe it rather to proceed from the vertue of the dust of such a Reverent Martyr. I see tis a *Case for Friend*. Such Accidents signifie nothing in themselves, but according to the pleasure of Interpreters. Give me such Solid reasons, where-

on I may rest and relye. * *Salomon* saith, *The words of the wise are like nailes, fastned by the Masters of the Assembly.* A Naile is firm, and will hold driving in, and will hold driven in. Send me such Arguments. As for these Waxen Topicall devises, I shall never think worse or better of any Religion for their Sake.

* *Eccles.* 10.11.

XIX.

XIX.

Alexander the * Great, when a Child, was check'd by his Governour *Leonidas*, for being over-profuse in spending Perfumes: Because on a day, being to sacrifice to the Gods, he took both his hands full of *Frankinsence*, and cast it into the fire. But afterwards, being a man, he conquered the Countrey

* *Plutarch. in the life of Alex. the Great.*

of *Iudæa*, (the Fountaine, whence such Spices did flow) he sent *Leonidas* a Present of five hundred Talents weight of *Frankincense*, to shew him, how his former Prodigality, made him thrive the better in Successe, and to advise him to be no more niggardy in Divine Service. Thus they *that sow plentifully, shall reap plentifully*, I see there is no such way

to

to have a large heart, as to have a large heart. The free giving of the Branches of our present Estate to God, is the readiest means to have the Root increased for the future.

XX.

THe Poets Fable, that this was one of the Labours imposed on *Hercules*, to make clean the *Augean* Stable, or Stall rather. For therein (they

(they said) were kept three thousand Kine, and it had not been cleansed for thirty yeers together. But *Hercules*, by letting the River *Alpheus* into it, did that with ease, which before was conceived impossible. This Stall, is the pure Embleme of my impure Soul, which hath been defiled with Millions of Sinnes, for more then thirty yeers together.

Oh!

Oh! that I might by a lively faith, and unfeigned repentance, let the Stream of that fountain into my ſoul, *which is opened for Iuda and Ieruſalem.* It is impoſſible by all my pains to purge out my uncleanneſſe, which is quickly done by the Rivolet of the Blood of my Saviour.

XXI.

THe Venetians ſhewed the Trea-

ſure

sure of their State, being in many great Coffers, full of Gold and Silver to the Spanish Ambassadour. But the Ambassadour peeping under the bottome of those Coffers, demanded, Whether that their Treasure did daily grow, and had a Root *for such* (saith he) *my Masters Treasure hath*, meaning both his Indies. Many men have attained to a great

great height of Piety, to be very abundant & rich therein. But all theirs is but a Ciſtern, not Fountain-Grace, onely Gods Goodneſſe hath a Spring of it ſelf, in it ſelf.

XXII.

THe * Sidonian Servants agreed amongſt themſelves, to chuſe him to be their King, who that morning, ſhould firſt ſee the Sunne. Whil'ſt all

* *Juſtin. lib. 18. Pag. 196.*

all others were gazing on the East, one alone lookt on the West; Some admir'd, more mock't him, as if he look't on the Feet, there to find the Eye of the Face. But he first of all discovered the light of the Sunne, Shining on the Tops of houses. God is seen sooner, easier, clearer in his Operations, then in his Essence. Best beheld by Reflection in his Creatures.

Creatures. *For the invisible things of him, from the Creation of the *World, are cleerly seen being understood by the things that are made.* * Rom. 1 20.

XXIII.

AN Italian Prince, as much delighted with the Person, as grieved with the Prodigality of his eldest Sonne; commanded his Steward to deliver him no more Money, but what the young Prince

Prince ſhould tell his own ſelf. The young Gallant fretted at his heart, that he muſt buy Money at ſo dear a Rate, as to have it for telling it. But, (becauſe there was no Remedy) he ſet himſelf to his Task, and being greatly tired with telling a ſmall Summe, he brake off into this Conſideration. *Money may ſpeedily be ſpent, but how tedious, and troubleſome*

is

is it to tell it. And by Conſequence how much more difficult to get it. Men may Commit ſinne preſently, pleaſantly, with much Mirth, in a Moment. But O that they would but ſeriouſly conſider with themſelves how many their offences are, and ſadly fall a counting them. And if ſo hard truly to ſumme their ſinnes, ſure harder ſincerely to ſorrow for

for them. If to get their number be so difficult, what is it to get their Pardon?

XXIV.

I Know the Village in *Cambridge*-shire, * wherein there was a Crosse, full of Imagery; Some of the Images were such, as that People, not foolishly factious, but judiciously conscientious, took just exception at them. Hard by, the

* *Cotenham.*

the Youths of the Town erected a May-pole, and to make it of Proof, againſt any that ſhould endeavour to cut it down, they armed it with Iron, as high as any could reach. A violent Wind happened to blow it down, which falling on the Croſſe, daſhed it to pieces. It is poſſible, what is Counted Prophaneſſe, may accidentally correct Superſtition.

on. But I could heartily wish that all pretenders to Reformation, would first labour to be good themselves, before they go about the amending of Others.

XXV.

I Read that *Ægeus* the Father of **Theseus* hid a Sword, & a paire of Shooes, under a great Stone. And left word with his wife, (whom he left with

**Plutarch. in Theseo*

with Child) that when the Sonne ſhe ſhould bear, was able to take up that Stone, weild that Sword, and wear thoſe Shoopes, then ſhe ſhould ſend him to him. For by theſe Signes, he would own him for his own Sonne. Chriſt hath left in the Cuſtody of the Church, our Mother, the Sword of the Spirit, and the Shooes of a Chriſtian Converſation, the ſame, which

which he once wore himself, and they must fit our Feet, yea, and we must take up the weight of many heavy Crosses, before we can come at them. But when we shall appear before our Heavenly Father, bringing these Tokens with us, then, and not before, he will acknowledge us to be no Bastards but his True-born Children.

MIXT

MIXT

Contemplations.

I.

WHen I look on a Leaden Bullet, therein I can read both Gods Mercy, and Mans Malice. Gods Mercy, whose Providence foreseeing, that men, of Lead, would

make Instruments of Cruelty, didst give that mettall a Medicinall Vertue; As it hurts, so it also heals; and a Bullet sent in by mans Hatred into a fleshly and no Vitall Part, will (with ordinary Care and Curing) out of a naturall Charity, work it's own way out. But Oh! how devilliſh were thoſe men, who, to fruſtrate and defeat his Goodneſſe, and to

Coun-

Countermand the healing power of Lead, first found the Champing and Impoysoning of Bullets. Fools, who accompt themselves honoured with the shamefull Title of being the *Inventors of Evill Things*, indeavouring to Out-infinite Gods Kindnesse, with their Cruelty.

* *Rom.* 1. 30.

II.

I Have heard ſome Men (rather cauſeleſſely Captious, then judiciouſly Criticall) cavil at Grammarians, for calling ſome Conjunctions, *Disjunctive*, as if this were a flat Contradiction, Whereas, indeed, the ſame Particle may conjoyn words, and yet disjoyn the ſence. But alas, how ſad is the preſent condition of

of Christians, who have a *Communion, disuniting.* The Lords Supper, ordained by our Saviour to conjoyn our Affections, hath disjoyned our Judgements. Yea, it is to be feared, lest our long quarrels about the *manner of his Presence*, cause the matter of his Absence, for our want of Charity to receive him.

III.

I Have obſerved, that Children, when they firſt put on new Shooes, are very curious to keep them clean. Scarce will they ſet their foot on the Ground, for fear to dirty the Soles of their Shooes. Yea, rather they will wipe the Leather clean with their Coats; and yet perchance the next day, they will trample

ple with the ſame Shooes in the Mire up to the Anckles. Alas, Childrens play is our Earneſt. On that day wherein we receive the *Sacrament*, we are often over-precize, ſcrupling to ſay, or do, thoſe things which lawfully we may. But we, who are more then Curious that day, are not ſo much as Carefull the next. And too often, (what ſhall I ſay) go

on in sinne, up to the Anckles, yea, our sins go * *over our Heads.*

* *Psal.* 28. 4.

IV.

I Know some Men very desirous to see the Devill, because they conceive such an Apparition would be a Confirmation of their Faith. For then, by the Logick of Opposites, they will conclude, There is a God, because there is a Devill. Thus they will not

not believe th re is a Heaven, except Hell it ſelf be depoſed for a Witneſſe thereof. Surely ſuch mens Wiſhes are vain, and Hearts are wicked: For if they will not believe, having *Moſes*, and the Prophets, and the Apoſtles, they will not believe, no, if the Devill from Hell appears unto them. Such Apparitions, were never ordained by God, as the means of Faith. Be-

ſides, Satan will never ſhew Himſelf, but to his own advantage. If, as A Devill, to fright them, If as an Angell of light, to flatter them, how ever to hurt them. For my part I never deſire to ſee him. And O! (if it were poſſible) that I might never feel him in his motions, and Temptations: I ſay, let me never ſee him, till the day of Judgement, where he

ſhall

ſhall ſtand Arreigned at the Barre, and Gods Majeſty ſit Judge on the Bench, ready to condemn him.

V.

I Obſerve, that Antiquaries, ſuch as prize Skill above Profit, (as being rather Curious, then Covetous) do preferre the Braſſe Coyns of the Roman Emperours, before thoſe in Gold and Silver, Becauſe there is much

much falſeneſſe and forgery daily detected, (and more ſuſpected) in Gold and Silver Meddals, as being commonly caſt and Counterfeited; Whereas Braſſe Coyns, are preſumed upon, as true and antient, becauſe it will not quit coſt for any to Counterfeit them. Plain dealing. Lord, what I want in Wealth, may I have in ſincerity. I care not how mean

Mettall

Mettall my Estate be of, if my Soul have the true Stamp, really impressed with the unfeigned Image of the King of Heaven.

VI.

LOoking on the Chappell of King *Henry* the seventh, in *Westminster*, (God grant I may once again see it, with the Saint, who belongs to it, Our Soveraign, there in a wel conditioned

ditioned Peace) I say looking on the outside of the Chappell, I have much admired the Curious Workmanship thereof. It added to the Wonder, that it is so shaddowed with mean Houses, well nigh on all sides, that one may almost touch it, as soon as see it. Such a Structure needed no Base Buildings about it, as foiles to set it off. Rather this Chappell may

may passe for the Embleme of a great Worth, living in a private way. How is he pleased with his own Obscurity, whil'st others, of lesse desert, make greater Shew. And whil'st Proud People stretch out their Plumes in Ostentation, he useth their Vanity for his Shelter; more pleased to have worth, then to have others take Notice of it.

VII.

VII.

THe Mariners at Sea count it the ſweeteſt perfume, when the Water in the Keel of their Ship doth ſtinke. For hence they conclude, that it is but little, and long ſince leak't in. But it is wofull with them, when the Water is felt before it is ſmelt, as freſh flowing in upon them, in abundance. It is the beſt ſavour

in

in a Christian Soul, when his Sinnes are loathsome and offensive unto him. An happy Token that there hath not been of late in him any insensible supply of hainous offences, because his Stale Sinnes, are still his new and daily Sorrow.

VIII.

I Have sometimes considered in what a Troublesome Case

is

is that Chamberlain, in an Inne, who being but one, is to give Attendance to many Guests. For suppose them all in one Chamber, yet if one shall Command him to come to the Window, and the other to the Table, and another to the Bed, and another to the Chimney, and another to come up Stairs, and another to go down Stairs, and all in the same

ſame inſtant, how would he be diſtracted to pleaſe them all. And yet ſuch is the ſad Condition of my ſoul, by Nature; Not onely a Servant but a Slave unto Sin. Pride calls me to the Window, Gluttony to the Table, Wantonneſſe to the Bed, Lazineſſe, to the Chimney, Ambition Commands me to go up Stairs, and Covetouſneſſe to come down. Vices I

ſee

ſee, are as well Contrary to themſelves, as to Vertue. Free me, Lord, from this diſtracted Caſe, fetch me from being Sinnes Servant to be thine, whoſe Service is perfect freedom, for thou art but One and Ever the ſame; and alwayes enjoynes Commands agreeable to themſelves, thy Glory, and my Good.

IX.

IX.

I Have obſerved, that Towns, which have been caſually Burnt, have been Built again more beautifull then before: Mud-walls, afterwards made of Stone; and Roofs, formerly but thatch't, after advanced to be tiled. The * Apoſtle tels me, *that I muſt not think ſtrange concerning the fiery Triall which is to happen unto me.* May

* 1 *Pet.* 4. 12.

I likewiſe prove improved by it. Let my renewed Soul, which Grows out of the Aſhes of the *Old man*, be a more firm fabrick, and ſtronger, ſtructure: So ſhall afflictiion be my Advantage.

X.

OUr Saviour ſaith, * *When thou doeſt Almes, let not thy left hand know, what thy right hand doth.* Yet one may

* *Matt.* 6 3.

may Generally obſerve, that Almes-houſes are Commonly built by *High-wayſides*, the ready road to Oſtentation. However, farre be it from me, to make bad Comments on their Bounty: I rather interpret it, that they place thoſe houſes ſo publikely, thereby not to gain applauſe, but Immitation. Yea, let thoſe, who will plant pious works, have the liberty

liberty to chooſe their own Ground. Eſpecially in this Age, wherein we are likely, neither in by wayes or *High-wayes* to have any works of mercy, till the whole Kingdom be ſpeedily turned into one great Hoſpitall, and Gods Charity onely able to relieve us.

XI.

HOw wrangling and litigious were

were we in the time of Peace? how many Actions were created of nothing, Suits we had Commenced, about a mouthfull of Grasse, or a handfull of Hey. Now he, who formerly would sue his Neighbour, for *Pedibus Ambulando*, can behold his whole Feild lying waste, and must be content. We see our goods taken from us, and dare say nothing, not so much

as seeking any legall Redresse, because Certain not to find it. May we be restored in due Time to our former Properties, but not to our former Peevishnesse. And when Law, shall be again awaked (or rather revived) let us expresse our Thanks to God, for so great a Gift by using it not wantonly, (as formerly in vexing our Neighbours about trifles) but soberly

berly to right our ſelves in matters of moment.

XII.

ALmoſt twenty yeers ſince I heard a profane Jeſt, and ſtill remember it. How many Pious Paſſages, of farre later date, have I forgotten? It ſeems my Soul is like a filthy Pond, wherein Fiſh dye ſoon, and Froggs live long. Lord, raze

this profane Jeſt out of my Memory. Leave not a Letter thereof behind, leſt my Corruption (an apt Scholler) gueſſe it out again, and be pleaſed to write ſome pious Meditation in the place thereof. And grant, Lord, that for the time to come, (because ſuch bad Gueſts are eaſier kept out, then caſt out) that I may be carefull, not to admit, what I find ſo difficult

difficult to expell.

XIII.

I Perceive there is in the world a good Nature, falsely so called, as being nothing else, but a facill and flexible *Disposition*, wax for every impression. What others are so bold to beg, they are so bashfull as not to deny. Such *Osiers*, can never make Beams to bear Stresse, in Church and State.

If this be *good Nature*, let me alwayes be a Clown. If this be *good Fellowship*, let me alwayes be a Churle. Give me to set a Sturdy *Porter* before my Soul, who may not equally open to every Commer. I cannot conceive, how he can be a *Friend to any*, who is a friend to all, and the worst *Foe to himself*.

XIV.

XIV.

HA, is the Interjection of Laughter. *Ah*, is an Interjection of Sorrow. The difference betwixt them very ſmall, as conſiſting onely in the Tranſpoſition of what is no Subſtantiall Letter, but a bare Aſpiration. How quickly in the Age of a Minute, in the very turning of a Breath, is our Mirth

chang'd into Mourning.

XV.

I Have a great friend, whom I endeavour and desire to please, but hitherto all in vain: The more I seek, the further off I am, from finding his favour. Whence comes this miscarriage? Are not my Applications to man, more frequent then my Addresses to my Maker? Do I not love

love his Smiles, more then I fear Heavens Frowns? I confesse, to my Shame, that sometimes his Anger hath grieved me more then my Sinnes. Hereafter, by thy Assistance, I will labour to approve my wayes in Gods presence; So shall I either have, or not need his friendship, and either please him with more ease, or displease him with lesse danger.

XVI.

THis Nation is scourged with a wasting Warre. Our Sinnes were ripe; God could no longer be Just, if we were Prosperous. Blessed be his Name, that I have suffered my Share in the Calamities of my Countrey. Had I poised my self so politickly betwixt both Parties, that I had suffered from neither,

ther, yet could I have took no Contentment in my safe escaping. For why should I, equally ingaged with others in Sinning, be exempted above them from the punishment. And seeing the bitter Cup, which my brethren have pledg'd, to passe by me, I should fear it would be fill'd again, and returned double, for me to drink it. Yea, I should suspect, that I were

were reserved alone, for a greater Shame and Sorrow. It is therefore some comfort that I draw in the same Yoak with my Neighbours, & with them joyntly bear the Burthen which our Sins joyntly brought upon us.

XVII.

WHen, in my privat Prayers, I have been to confesse my bosome Sins unto

unto God, I have been loath to ſpeak them aloud. Fearing (though no men could) yet that the Devill would overhear me, and make uſe of my words againſt me. It being Probable, that when I have diſcovered the weakeſt Part of my Soul, he would aſſault me there. Yet, ſince I have conſidered, that therein I ſhall tell Satan no News, which

which he knew not before. Surely I have not managed my *Secret Sinnes* with such privacy, but that he, from some Circumstances, collected what they were. Though the fire was with n, he saw some smoake without. Wherefore, for the future, I am resolved, to Acknowledge my darling faults, though alone, yet aloud; That the Devill who rejoyced

joyced in, partly, knowing of my Sins, may be grieved more by hearing the Expreſſion of my Sorrow. As for any advantage he may make from my Confeſſion, this Comforts me, Gods Goodneſſe in Aſſiſting me, will be above Satans Malice in Aſſaulting me.

XVIII.

IN the midſt of my Morning Prayers, I had

had a good Meditation, which ſince I have forgotten. Thus much I remember of it, that it was pious in it ſelf, but not proper for that time. For it took much from my Devotion, and added nothing to my Inſtruction, and my ſoul, not able to intend two things at once, abated of it's fervency in Praying. Thus ſnatching at two Imployments,

I

I held neither well. Sure this Meditation came not from him, who is the God of Order. He useth to fasten all his Nailes, and not to drive out one with another. If the same Meditation return again, when I have leisure, and room to receive it, I will say it is of his sending, who so mustereth, and marshalleth all good Actions, that like the Souldiers

Souldiers in his Army, mentioned in the
* *Ioel* 2. 8. * Prophet. *They ſhall not thruſt one another, they ſhall walk every one in his own Path.*

XIX.

WHen I go ſpeedily in any Action, Lord give me to call my ſoul to an account. It is a ſhrewd Suſpition, that my *Bowle* runnes down-hill, becauſe it runnes ſo faſt. And

Lord,

Lord, when I go in an unlawfull way, ſtart ſome Rubbs to ſtop me, let my Foot ſlip or ſtumble. And give me the Grace to underſtand the Language of the Lets thou throweſt in my way. Thou haſt promiſed, * *I will hedge up thy way* Lord be pleaſed to make the hedge high enough, and thick enough, that if I be ſo mad, as to adventure to climbe over it,

* *Hoſea.* 2. 6.

I may not onely soundly rake my cloaths, but rend my Flesh: yea, let me rather be caught, and stick in the Hedge, then breaking in thorow it, fall on the other side into the deep Ditch of eternall Damnation.

XX.

COming hastily into a Chamber, I had almost thrown down a Christall Hour-

Hour-Glaſſe: Fear, leſt I had, made me grieve, as if I had broken it: But, alas, how much pretious Time have I caſt away, without any Regret. The Hour-Glaſſe was but Chriſtall, each Hour a Pearl; that but like to be broken, this loſt outright; That but caſually, this done wilfully. A better Hour-Glaſſe might be bought: But Time

loſt

loſt once, loſt ever. Thus we grieve more, for Toyes then for Treaſure. Lord, give me an *Hour-Glaſſe*, not to be by me, but to be in me. *Teach me to Number my* * *dayes.* An Hour-Glaſſe, to turn Me, *That I may apply my heart unto Wiſdom.*

* *Pſal.* 90. 12.

XXI.

WHen a Child, I loved to look on the Pictures in the *Book* of

of Martyrs. I thought that there the Martyres at the Stake, seemed like the three Children in the fiery *Fournace. Ever since I had known them there, *not one hair more of their Head was burnt, nor any smell of the fire singeing of their Cloaths.* This made me think Martyrdom was nothing. But O, though *the Lion be painted fiercer then he is*, the fire is farre fiercer

* *Dan.* 3. 27.

then

then it is painted. Thus it is easie for one to endure an affliction, as hee limnes it out in his own fancie, and represents it to himself but in a bare Speculation. But when it is brought indeed, and laied home to us, there must be the Man, yea, there must be more then the Man, yea, there must be God to assist the Man to undergo it.

XXII.

XXII.

TRavelling on the *Plain*, (which notwithstanding hath its *Risings* and *Fallings*) I discovered *Salisbury* Steeple many miles off: Coming to a declivity, I lost the sight thereof: But climbing up the next Hill, the Steeple grew out of the Ground again. Yea, I often found it, and

loſt it, till at laſt, I came ſafely to it, and took my lodging neer it. It fareth thus with us, whilſt we are wayfairing to heaven, mounted on the * Piſgat Top of ſome good Meditation, we get a glimps of our Celeſtiall *Canaan*. But when, either on the Flat of an Ordinary Temper, or in the Fall of an Extraordinary Temptation, we loſe the view thereof.

* *Deut.* 34. 1.

Thus,

Thus, in the ſight of our Soul, Heaven is diſcovered, covered & recovered, till, though late, at laſt, though ſlowly, ſurely, we arrive at the Haven of our Happineſſe.

XXIII.

Lord,

I Find my ſelf in the *Latitude* of a *Feaver*. I am neither well, nor ill. Not ſo well, that I have any mind to be merry with my

Friends, nor so ill that my Friends have any cause to Condole with me. I am a *Probationer* in point of my health. As I shall behave my self, so I may be either expelled out of it, or admitted into it. Lord, let my distemper stop here, & go on further. Shoot not thy *Murthering Pieces* against that Clay-Castle, which surrendreth it self at thy first Summons.

O

O spare me a little! that I may recover my strength. I begge not to be forgiven, but to be forborn my *Debt to Nature*. And I onely do *crave time*, for a while, till I be better fitted, and furnished to pay it.

XXIV.

IT seemed strange to me when I was told, That *Aqua-vitæ* (which restores life

to others) ſhould it ſelf be made of the droppings of Dead Beer. And that *Strong-waters* ſhould be extracted out of the Dreggs (almoſt) of ſmall Beer. Surely many other excellent Ingredients, muſt concurre, and much Art muſt be uſed in the Diſtillation. Deſpair not then, O my Soul! No Extraction is Impoſſible, where the Chymiſt is Infinite.

nite. He that is *All in all*, can produce any thing, out of any thing. And he can make my Soul, which by Nature is *ſetled on his* * *Lees*, and *Dead in Sinne*, to be quickned by the Infuſion of his Grace, and purified into a pious Diſpoſition. * *Zeph.* 1. 12.

XXV.

Lord,

HOw easie is Pen and Paper-Piety for one to write Religiously. I will not say it colteth nothing, but it is farre cheaper to work one's Head, then ones Heart to Goodnesse. Some, perchance, may guesse me to be good by my writings, and so I shall Deceive my Reader

Reader. But if I do not desire to be good, I most of all deceive my self. I can make an hundred Meditations, sooner then subdue the least sinne in my soul. Yea, I was once in the mind, never to write more; For fear lest my writings at the last day prove Records against me. And yet why should I not write? that by Reading my own Book, the Dispro-

portion betwixt my lines and my life, may make me bluſh my ſelf, (if not into goodneſſe) into leſſe badneſſe then I would do otherwiſe. That ſo my Writings may Condemne me, and make me to Condemne my ſelf, that ſo God may be moved to acquit me.

FINIS.